

LOGO SE MAILJOL KI SHARTE!

MUFTI AHMED KHANPURI (DB)

ki maqbool kitab hadees ke islahi mazameen urdu mein
se iska khulasa **GUJARATI** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

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Publisher: Maktaba Ashraf, Surat.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسوله الكريم - اما بعد.

Ab wo zamana aaya ke nahi? ke jis mein tanhai mein rehna mustahab hai, to is silsile mein Allama Nawaviؒ koi rivayat nahi pesh ki balke ulama ka jo nazarya hai sirf usi ko pesh kiya fitne ke baare mein batla diya ke jab fitne ke zamane mein aadmi ko apne deen ke kharab hone ka andesha hai, to tanhai mustahab hai, aur agar deen ke fasad ka yaqeen ho to tanhai wajib hai, lekin tanhai ke liye bhi ba-qaida sharte hai un sab sharto ka ahtemam karte huve tanhai ikhtiyar kare, aur aam halat mein kya munasib hai? Logo ke sath miljul kar rehna ya tanhai? Chunanche is baab ko qaim kiya

logo ke sath miljul kar rehne ki fazilat, juma aur jamato ki hazri, neki ke moqo par hazri, zikr ki majliso mein hazri, marizo ki khabar rakhna, janazo ki hazri, mohtajo ki khair khwahi, naa-daano ki rehnumai, iske alawa doosri maslihate hai lekin ye uske liye jo bhali baat ka hukam karne aur buri baato se mana karne par qadir ho, aur apne aap ko logo ko takleef pohchane se bacha sakta ho aur logo ki taraf se jo takleff pohche us par “sabr” se kaam leta ho to is surat mein in logo ke sath miljul kar rehna pasandida hai, phir Allama Nawaviؒ farmate hai in tamam sharto ke sath society mein rahe jo uper batla-i gai, chunanche **Nabie Karim**ﷺ ki zindagi aisi hi guzri aur tamam Ambiyaؑ aur khulafae rashideen aur unke baad sahabah, tabieen, wagera ka yahi tariqa raha hai, **Allah Taala** ka irshad hai: neki aur bhalai ke kaamo mein ek doosre ka taavun aur madad karo, ye aam halat mein hai.

Allama Nawaviؒ 7^{vi} sadi ke hai unke 100 saal baad Allama Kirmaniؒ hai bukhari ki sharh karne wale, wo in saari baato ko naql karne ke baad farmate hai, hamare zamane mein miljul kar rehne ke muqable mein tanhai afzal hai, unke 70 saal bad Allama Aineeؒ aae, wo bhi

farmate hai: ke mein Allama Kirmaniؒ ka samrthan karta hu, hamare zamane mein kharabiya aur badh gayi hai, Hazrat Sheikhؒ in tamam hazraat ke aqwal ko naql karne ke baad farmate hai: ye sab baate 9^{vi} sadi tak ki thi ab to 14^{vi} sadi hai aur 15^{vi} sadi shuru hogai ab halaat mein jitna pher badal aaya hai, wo zahir hai, lekin iske bawujood koi sahabe ilmo taqwa, deen-dar aadmi jiske andar ye sab sharte pai jae, to aaj bhi uske liye logo mein miljul kar rehna mufeed hai, aur agar aisa nahi hai to jesa Allama Ainee aur Kirmaniؒ ne kaha hai, ke aaj kal ki majlise aam taur par gunaho se khali nahi rehti, isliye deeni majlis chodkar doosri tamaam majlis se apne aapko bachaneka ahtemam karna chahiye, haa! agar waha jane se kisi ko nafa pohchne ki ummeed hai, to is surat mein izaajat hai.

Hazrat Sheikhؒ ne is mauzu par tafsil farmate huve ek khas nasihat farmai: ke ek baat yaad rahe! jaha aap kisi buri baat se rokne par qadir hai to ise rokne mein peeche nahi hatna chahiye, khas kar apne maa-tahet (biwi, bachho, naukar) ke mamle mein aadmi ko chahiye ke zarrah barbar bhi kamzori na dikhlae, aur buraio se unko rokne ka ahtemam kare, isliye ke **Nabie Karim** ﷺ ka irshad hai tum

mein se jo aadmi kisi burai ko dekhe, to chahiye ke apne haath se isko roke, agar iski taqat nahi hai to zaban se roke, agar iski bhi taqat nahi hai to dil se isko bura samje, phir farmaya ye imaan ka kam se kam darja hai, aur baaz rivayato mein aaya hai iske baad imaan ka darja hai hi nahi.

Iske baad Hazrat Sheikh[ؒ] ne doosri baat irshad farmai: jaha buraio se rokne mein fitne ka pakka andesha ho, waha fitna jagane ki koshish na kijae, dono ke farq ko samajne ki zaroorat hai, bahut si martaba aadmi elaane haq ke naam se kisi ko logo ke samne ruswa karne, ya nicha dikhane ke liye kehta hai ke tum yu kar rahe ho, aur doosri taraf jo apne beta, biwi, wagera buraio mein mubtala hain, lekin muhabbat aur talluq ki bina par unki “rok tok” nahi karta, ye tariqa “sahi” nahi hai phele inko roko, agar unki taraf se tijarat mein koi maali nuqsan hota hai to kya aap bardasht karte hai? hargiz nahi, balke gali denge, bura bhala kahege, aur usi bete, biwi wagera ko dekh raha hai wo Allah ki nafarmani kar raha hai, gunaho mein mubtala hai, lekin vaha kucch nahi kehte ye unke sath bad-khwahi hai, aur apne aap ko halakat mein dalna hai, isliye ke aadmi jaha burai se

rokne par qadir hai, iske bawujood nahi rokta hai, to **Allah Taala** ka azaab aaega, phir usse na bach sakege, aur na apne aap ko bacha sakega.

Khulasa ye ke dono mein farq kare, apne maa-tahet ke mamle mein jaha aadmi ko qudrat haasil hoti hai, waha haath se rokne ka ahtemam kare, aur jaha qudart nahi hai, waha zaban se aise andaz mein samjae ke jisse koi fitna naho, aur agar is surat mein bhi khatra ho, to phir kam se kam dil se bura samajne par bas kare, aur apne kaam mein mashgul rahe.

Is surat mein chahiye kisi ki taraf se kitne hi taa'ne diye jae inko bardasht karta rahe is mauqe par Hazrat Sheikh[ؒ] ne khaas taur par takeed farmai ke agar himmat hoto in keliye dua e khair bhi kare, aadmi ye na samje mashare mein rahte huve mein buraio se aankh aade kaan karlu, iski shariat kisi bhi haal mein ijazat nahi deti, haa! Ye baat thik hai ke kisi ajnabi ko kehne ki surat mein agar andesha ho to aadmi na kahae, lekin agar apne hi log gunaho aur buraio mein mubtala hai aur inko tokne ki taufiq nahi hoti; ye badi khatarnak chiz hai, aur ye chiz **Allah Taala** ke azab ko dawat dene wali hai.

Hazrat Sheikh[ؒ] farmate hai aadmi ye na

soche ke mein amal kar raha hu, ye mere liye kaafi hai chahe biwi “bachche” burai ke andar mubtala ho, jese baaz hazraat is aayat ko pesh karte hai (surah maaidah/105): Ae imaan walo ! tum apni islaah ki taraf tawajjuh karo koi aadmi gum-raah hai, to wo tumko nuqsan nahi pohcha sakta hai, Hazrat Abu Bakr^{رض} farmate hai: ye aayat tumko shaq mein na dale, is se muraad ye nahi ki jaha bhali baato ka hukam aur buri baato se rokna zaroori hai, wo isme dakhil nahi hai, haa! Jab ye kaam kar chuke, aur wo apni islaah nahi karte, to aap is zimme-daari se bari ho jaate hai, iska hargiz ye matlab nahi hai ke aadmi is kaam se hi apne aap ko rok le, jaise ke hadees mein hai **Nabie Karim** ﷺ ne irshad farmaya : jab tum dekho ke kanjusi aur lalach ki pervi ki jae, nafs ki khwahish ke peeche log daud rahe hai, dunya ko ahmiyat di ja rahi hai, har salah dene wala apni salah par mast hai, ke jo mein keh raha hu wahi sahi hai to aise mauqe par tum apne aap ko sambhal lo, aur awam ki taraf tawajjuh na do, balki kisi bhi tarah narmi se, muhabbat se, agar aap apni baat avam tak pohcha sakte hai to iska ahtemam karna chahiye.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.
